UNITY

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"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

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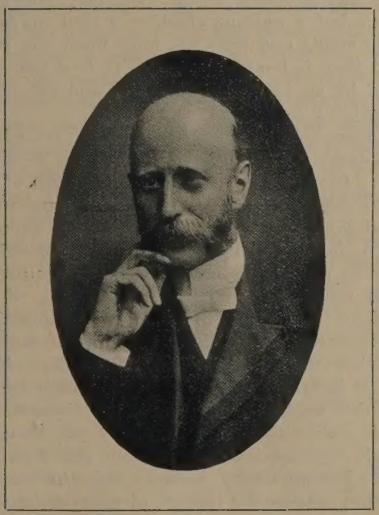

REV. S. H. MELLONE, M.A., D.Sc.,
EDINBURGH.

Son of Rev. W. E. Mellone, Warrenpoint, Co. Down, Ireland; born at Creston, Illinois, U.S.A., 1869; educated at University College, London, 1888-90, and at Manchester College, Oxford, 1890-93; B.A. (London, 1890); D.Sc. (Edinburgh, 1895); M.A. (London, 1896); Hibbert Scholar, 1893-97; Examiner in Philosophy, University of St. Andrew's, 1900-2, University of London, 1903-7, University of Edinburgh, 1907-9; Unitarian minister, Holywood, Co. Down, Ireland, 1898-1909; Edinburgh, St. Mark's Chapel, 1909; Visitor, Unitarian Home Missionary College, Manchester (appointed 1906); is author of books on Philosophy, Theology, and Ethics, including "Studies in Philosophical Criticism and Construction," 1897; "Leaders of Religious Thought in the Nineteenth Century" (Martineau, Newman, Comte, Spencer, Browning), 1901; "Introductory Text-book of Logic," 1902 (now in fourth edition); "Converging Lines of Religious Thought," 1904; "Laws of Life," 1906; "The Immortal Hope," 1910; also (in collaboration with Miss Margaret Drummond, M.A., Edinburgh), "Elements of Psychology," 1908 (second edition forthcoming). Dr. Mellone was preacher of the Annual Sermon for the British and Foreign Unitarian Association this year in London on Whit-Tuesday, when he gave a clear and able deliverance on "The Revelation of the Father." As scholar, writer, thinker, preacher, he is a growing force, and is certain to exercise increasing influence in his denomination and in the world at large.

The annual meeting, Missionary Conference, will be held July 6th, at Lower Mosley Street Schools, Manchester.

The Memorial Hall, Manchester, is closed for internal alterations till August 12th.

James Martineau Street, youngest son of the late Rev. J. C. Street, of Shrewsbury, has in his 18th year been elected Hugh Lucas Scholar of Clifton College, value of scholarship £60 per annum, tenable for four years at Oxford or Cambridge. Three months ago he was elected to a Classical Demyship at Magdalen College, Oxford.

Rev. Dr. C. W. Wendte, of Boston, U.S.A., was one of the speakers at the Essex Hall Meetings, Whitweek, and was preacher at University Hall, Gordon Square, London, for the congregation lately ministered to by the Rev. J. Page Hopps, deceased, on Sunday, June 18th. He is an ardent Unitarian, and well known as Secretary of the International Council of Unitarian and other Liberal Christian Thinkers and Workers.

Mr. Edwin D. Mead, a distinguished American Unitarian, and the foremost Peace Man in America, is coming with his wife to England to attend the Congress on the Progress of Races. They are due at Liverpool on July 5th.

It is announced that our Carlisle Church is to be sold to allow of Corporation Electricity Works extensions.

Mr. T. O. Hirst, M.A., Ph.D., son of Rev. J. Crowther Hirst, Gateacre, is appointed, English Lektor, University of Lund, Sweden.

The Religion of Shakespeare (II).

By DR. S. H. MELLONE, M.A., D.Sc.

We have seen that the Religion of Shakespeare is not a creed, not a philosophy. Humanity itself is the true object of Shakespeare's faith and love.

We believe that this religion of Shakespeare is at the heart of it the true Religion. It is the root of all that is vital in all religion. There can be no Belief in God save through Belief in Man. All the paths of human goodness lead to God. Humanity is the true Revelation of God. Through Man our moral and religious resurrection must come. We may be confident that those high instincts of humanity, which are able to make even humble and commonplace lives sublime, were not born out of nothing, but are the first gleams of a coming dawn, the incipient incarnation and manifestation of the Soul of God.

This faith of Shakespeare in human goodness actually grew stronger as he probed the depths of human evil. The great tragic dramas which he gave to the world—especially Macbeth, Othello, Lear—belong to a period when he had ceased to care for tales of mirth and love, for the stir and movement of history, for the pomp of war; when he needed to sound with his imagination the depths of the human heart, to inquire into the darkest and saddest parts of human life, to study the great mystery of evil, passion and crime, and the violent breaking of social bonds. He shows the working of human goodness in its sublimest forms in the very heart of the scenes of terror and suffering which he brings before us.

In "King Lear"—that frightful entanglement of human woe—the significance of this is at its height. In the closing scene Cordelia—the daughter once driven away by her father, yet sacrificing all for his sake, to save him back to sanity again—now lies lifeless at his feet. And the poor wan, hunted, discrowned king tears his thin white hairs and sobs over the strangled corpse, and finds too late the priceless treasure he had flung away. Shakespeare has no platitudes to offer us, but only the intense force with which he makes us feel that, even when the true and the noble seem most hopelessly overwhelmed under wild storms of calamity, "over such sacrifices the gods themselves throw incense." He makes us feel that what really matters is not that Cordelia should have failed in her enterprise, but that such as she can exist. She has strengthened the bonds of humanity, and enriched the tradition of human goodness.

In the story of Macbeth, Shakespeare, true to his principles, would show that in all men there is a native love of humanity, a "milk of human kindness" not easily withdrawn from its sources, which is born, and must be, in the hearts of all mankind, which may be weakened by the circumstances of outer life, but scarcely ever quite destroyed—except in the case (scarcely natural) of a man like Iago. The tragedy of Macbeth is indeed the setting-in of thick darkness upon a human soul—"a terrible sunset in folded clouds of blood." Yet, to the last, as it were one thin hand's-breadth of melancholy light remains. Macbeth is the prey of a profound world-weariness; and as long as this pursues the criminal he is not in utter blackness of night—as he would be if he were satisfied. He has gained the object of his ambition, and lost that love of humanity which is natural to man, and finds its natural expression in the healthy social activities of life; and it is as if his inner life were smitten with mortal sickness:

> "To-morrow, and to-morrow, and to-morrow,
> Creeps in this petty pace from day to day,
> To the last syllable of recorded time;
> And all our yesterdays have lighted fools
> The way to dusty death. Out, out, brief candle!
> Life's but a walking shadow, a poor player,
> Who struts and frets his hour upon the stage,
> And then is heard no more! It is a tale
> Told by an idiot, full of sound and fury,
> Signifying nothing."

The transition from these great tragedies to Shakespeare's last dramas is like passing from storm to calm; from scenes of violent breaking of social bonds to scenes concerned with the knitting together of social bonds—with the atonement for wrong, not by death, but by change of heart and life—with the re-union of parted kindred, and the reconciliation of husband with wife, of parent with child, of friend with friend. The spirit of these last dramas is still the same—still that resolute belief in humanity and the divine possibilities of human life, with the fulness of insight into the depths to which men may fall. But it appears in a new light; it is now a faith which is calm, strong, tender, and yet thoughtful, watchful, even anxious. It is calm and strong, and tender to human frailty, because it is the conviction of a divine purpose for the life of man, which cannot be turned aside; it is watchful and must needs take thought, for it realises that this divine purpose is committed for the manner of its execution to the unstable wills of men.

"One sometimes thinks how it would be," says Phillips Brooks, "if to each star which floats in space the life which its inhabitants are living should impart a colour, which other stars might see as they pass by in the never-resting chorus of the heavens. Can we not picture to ourselves with what a special hue the long spiritual experience of the men who live upon it must have clothed this earth of ours? A sober glory, a radiance of indescribable depth and richness, and yet a certain tremulousness as of a perpetual fear; no outburst of unquestioning, unhesitating splendour, but a restrained effulgence, hoping for more than it dare yet to claim, pathetic with a constant, age-long discontent." Whether our sister stars discover it or not, we know it well—that watchful faith, that sober, earnest, cheerful, and careful energy which has filled the lives of the best men the world has seen, and given its profoundest meaning to the name of Man!

Plain Talk about the Bible (II).

The Bible as we have it is not the original Bible. Ours is an English translation. The books of the Old Testament were not written in English, but mostly in Hebrew, the ancient language of the Jews; and the books of the New Testament were not written in English, but in Greek, which was the language spoken by the early Christians. So in order to get a Bible in English the Scriptures written in those ancient languages had to be turned into English words of the same meaning, and that is what is called a translation.

The Bible contains a great variety of kinds of literature: History, biography, poetry, songs, hymns, prophecies, romances or tales of fiction, legal regulations, much moral and spiritual instruction, Gospel records, letters to early Christian Churches, as well as visions and revelations. It is a marvellous record of what men thought and felt, and of what they did, in all those periods of human existence extending over 1,500 years. As a history of their thought, of their longings, of their hopes and fears, of the kind of life they lived, and of their morality and religion, it is of untold value to us to-day.

So when we are asked: What is the Bible? we may say truly: The Bible is a whole library of literature bound in one volume, containing the sacred Scriptures of the Jews and of the Early Christians; that it is a record of their life and thought, of their morality and religion; that it is a human book written by human beings; and that there is so much of the grandest moral and religious instruction in it that it is the most precious and helpful book of religion that the world contains. It is all this and more than this, and that is why amongst all the millions of books in the world it is called—The Book, and why we so fondly speak of it as "The Grand Old Book."

But is the Bible God's Word?

I have already told you that the Bible is—a Human Book, or library of books. But I have also mentioned to you that some people speak of it as though it were written from beginning to end by the direct action of God Himself. They believe that every word it contains is as true as if it were all written by God or at his dictation. So they say that every word of it is God's word and therefore absolutely and infallibly true. Because of that they speak of the Bible as—"The Word of God"—not a portion only, but the whole of it; they assert that every writer who had part in the writing of these Scriptures was inspired of God in every word written; and therefore they consider that every word it contains must be believed, and that it is wrong and even wicked not to do so.

Now I do not wish you to do what is wrong, and I would not have you to do anything that is wicked. I desire to help you to find the truth, and to know for yourselves what is right, and to warn you against wickedness of every kind. My object in these talks is to be a real friend and helper to you. One way in which I can help you is to show how you can judge for yourselves what is wrong and what is wicked. If every word in the Bible is really the word of God it is wrong to deny anything that it contains, and it is wicked to act against what we know to be God's word and to be His will.

But it is very important that we should make ourselves sure as to what is God's word and what is not. We must not merely take other people's opinion on this matter and let them decide it for us; we ought to be fully persuaded in our own minds. If we would know the truth of it we must seek it for ourselves, find out what is to be said on both sides of the question, and then decide with the judgment which God has given us. What I have to tell you is intended to help you, to guide you, in the exercise of your own judgment.

And now let me say that every truth is God's word whether it is found in the Bible or anywhere else. All truth is God's own expression of His will. If we keep that in mind, and believe it, it will guide us in our judgment of the Bible. Having that in our minds then we can say that every true word in the Bible is God's word; and if there is much truth in the grand old Book there is much of God's word in it.

When we read in its pages: "Love one another"; "Love thy neighbour as thyself"; "Love your enemies"; we know that those words are true, that they are the truth of God. We see at once that the words of the Psalmist: "The heavens declare the glory of God"; "The Lord is my shepherd, I shall not want," are grand words and we feel them to be true. When the prophet exclaims: "What doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God," we see the stamp of truth upon his words immediately. And who can read the Beatitudes of Jesus: "Blessed are the merciful, for they shall obtain mercy"; "Blessed are they that hunger and thirst after righteousness, for they shall be filled," and not believe them? or his wonderful parables of The Good Shepherd, of The Prodigal Son, of The Good Samaritan, of The Sower and the Seed, and others, and not at once admit their truth? "Give, and it shall be given you"; "Seek, and ye shall find"; "Forgive, and ye shall be forgiven," are not disputable statements. Paul's "Faith, hope, love, these three: but the greatest of these is love"; "Bear ye one another's burdens"; and much other such teaching in his letters, none are found to deny. H. B. S.

(To be continued).

A Unitarian Home of Rest has been opened at Warrenpoint, Co. Down, Ireland.

The Rev. W. G. Tarrant, B.A., writes from Johannesburg that his missionary visit for Unitarianism to that city is arousing interest and appreciation.

Home Circle.

Be a Man.

Always be polite, lad,
Always be polite.
Little is the cost, lad,
To be a gentle knight.

Always be courageous;
Scorn to be afraid.
Dare to speak the truth, lad;
True heroes thus are made.

Always wear a smile, lad,
Banish every groan:
Carry gleams of sunshine
To hearts with grief weighed down.

Always be unselfish,
Greed put far away:
Learn to give with gladness—
Be generous every day.

And God above and man below,
As both your doings scan,
Will smile their glad approval
And hail you as a man.

—H. F. Short.

"What She Could."

By the Rev. C. WESLEY BUTLER.

CHAPTER VII.

The enthusiast is not always a practical person. He is apt to make light of difficulties and magnify the possibilities of achievement. He is apt to assume that at the blast of his trumpet whole regiments of helpers will rally, their hearts fired with the zeal which fires his own. He sees clearly how the battle-field might be converted into "smiling fields of corn," and fancies that from no eye could the vision be concealed. Discouragement comes too soon. The individual in whom the passion of service is focussed is one whom the world will take little pains to understand, and make little sacrifice to follow. This is true of the world in general: it is true also of many who count themselves "not of the world," who, professing to believe in the Lord's call to service, consider themselves exempt from the duty to obey.

Miss Beeley's difficulty lay just here. Her sanguine temperament led her to expect in others something of her own ardour and devotion. She had, she thought, only to expound her views and helpers would at once respond and proceed to "devise liberal things." She speedily discovered that her task was not so easy of accomplishment as she had dreamed; and that people, even good people, are rarely very deeply concerned about things that lie beyond their own ease and convenience. Anyone with less zeal and persistence would have abandoned both hope and effort. Obstacles were raised in unexpected quarters. Just where she reckoned on cordial support she encountered opposition. Some of her lady co-workers disparaged her proposals: the approval of others was purely passive and non-committal. The school teachers generally declined responsibility. Members of the School Board did not feel at liberty to grant the use of school premises for such kindly experiments. The convenient word "Utopian" did prime service for those who were averse to having their leisure too greatly disturbed, or their "means" too heavily taxed. Although they all admitted the need of something being attempted for the relief of the prevailing distress few were prepared to share the burden.

Much to her disappointment, Miss Beeley found in her minister no exception to the rule. And the line of objection taken by him was one which she was least able to understand. He represented a school of thought in which extra-Church enterprise is treated as a phase of natural depravity. A hair's-breadth variation from the ancient standards was to him "sin which hath never forgiveness." Revolutionary in politics, in matters pertaining to Church creeds and methods, inveterately conservative: a strange composition not at all rare. To this type of religionist, innovation is a touching of the Ark of God, a sacrilege and a scandal.

It has been mentioned that this minister—the Rev. Amos Shelton—who had appointed Miss Beeley to the charge of a small district in his parish, left her to her own discretion, though dubious as to the soundness of her religious views. To her latest efforts he was decidedly averse. They lacked "spiritual tone"; and the lowering of "spiritual tone" must of all things be guarded against. Miss Beeley did not quite see the relevancy of the objection.

"That surely is not the only, or the highest thing to be considered," she protested. "The Church stands for service. That is its highest note—its most vital care. No Church can preserve, much less raise its spiritual tone, by ignoring any of the world's living interests, or by holding aloof from the crying needs of the community."

"The Church has only one aim, Miss Beely—to save souls."

This oracular pronouncement was uttered by Mr. Shelton in accents which implied his conviction that he had said something profound and—original. He feigned astonishment when his hearer showed no sign of being impressed. The supreme spiritual mission of the Church was not in question. How was the mission to be effected? How were souls to be reached with saving influences? These questions had become very acute to her of late, and her minister's way of dealing with them—or rather disposing of them—was repugnant. Her mind was

undergoing a rapid process of expansion, of which she was not quite aware. The "Evangelical" position was becoming less satisfying to her. This perpetual emphasis on individual "safety" as the highest Christian ideal, and the consequent suppression of the social sympathies, shook her confidence. The pastor's trite assertions and lofty assumptions, which had hitherto been received with submission, now provoked her patience. Religion must be more than a device for getting safely out of the world. It could not be a mere penance to be endured, a price to be grudgingly paid, for ultimate admission to the kingdom of heaven. It could not be the selfish thing unctuously implied in the phrase—"saving the soul."

Mr. Shelton was too creed-bound, and not sufficiently independent in his thinking, to understand these sentiments. They shocked him—or seemed to do so. That they were expressed by a woman only made it more difficult to tolerate them. His Christianity was made up in equal parts, of dogged adherence to his own opinions, and hatred of those from which he differed.

"I am surprised, Miss Beely," he said, "that you should have imbibed such — er —mischievous—I might say such outrageous views. In my ministry I have tried to 'lead to heaven and point the way' as my one responsibility. I am here for the care of souls,—to rescue them, by the grace of the Lord Jesus, 'from the power of satan unto God,' and to 'keep them unspotted from the world.' If I have failed to make this clear, I am afraid that, so far as you at least are concerned, I have 'laboured in vain' and spent my 'strength for nought.'"

Order.

"Order is heaven's first law"—a saying from Pope's "Essay on Man"—and it is perfectly true. Without Order no kind of heaven is possible. For order is agreement, harmony, peace. Think of the beautiful order in a grand strain of music played by an orchestra of stringed instruments, or by a brass band, or on a great organ: how all the parts are made to fit in with each other so as to be pleasing to the ear.

In the great city of London the streets are alive with the roar and bustle of traffic. Hundreds of vehicles pass the Mansion House, or down The Strand every hour. And yet there are few accidents; there is no confusion. An officer of the law stands at the busiest point and regulates the traffic so that all goes on in an orderly manner. There is a rule of the road by which all carriages must keep to the same side going and on the other side coming back, and at crossings each must wait its turn. Thus collisions are avoided. The health of the body is maintained by the orderly working of all its parts. Health and happiness of mind and soul come from the harmonious working of the whole nature of man. The government of the world and of the whole universe of stars, planets, worlds, by the Creator is according to laws of order by which on earth we get with perfect regularity the succession of day and night, the unalterable procession of the seasons, so that spring comes, and summer, autumn, winter, always in the same order, and seedtime and harvest never cease.

THE FIRE DRILL.

In a great public school the building took fire. There were hundreds of children assembled in the large rooms who were in danger of losing their lives in the burning structure. But suddenly—even before the children were fully aware of their danger—the children heard the music of "The Fire Drill" sounding on pianoforte; they knew it was for fire drill, and they all left their seats, formed in marching order behind each other and began their march out of every room down the stairs into the playground outside. In the space of about three minutes all those children were safe out of the building and their lives no longer in danger. They had learned the fire drill. By frequent practice they knew at once at the sound of the music what they were to do; and thus by discipline and order their lives were saved, whereas otherwise by confusion and panic many would have been burnt to death. In learning to do things decently and in order man copies the ways of God.

THE SHIPWRECK.

A British troopship, the "Warren Hastings," with 995 people on board, officers, seamen, soldiers, women and children, was steaming ahead through the waters of the Indian Ocean in the blackness of the night, when suddenly the mighty vessel struck with a heavy thud upon unseen rocks. Water began pouring into the ship. Immediately the order was given: "Every man fall in on deck!" and the soldiers placed themselves in ranks and companies. Seamen let down strong rope ladders to the rocks below. Some men were sent down first to receive the women and children, and the sick persons, and to assist them to scramble to the rocky beach. Then the women and children and the sick went down the ladders, the hundreds of strong men standing aside on deck to let them pass. The sea began to wash over the decks, and standing in water these men waited silently while each in turn went down the ladders, one by one, until 993 souls were saved, two only—a cook and an officer's servant, both Hindus—having perished out of that great company. This was on January 14th, 1897. If in the wreck and darkness the troops had taken fright, and pushed and struggled, only few would have been rescued in that far-off sea. But the men understood the safety of order. Order saved them. Order is salvation. The order of God's holy laws in health of body, mind, soul, and the whole character—that is deliverance from every evil. In obeying that divine order lies the secret of all safety and true happiness. No man can make shipwreck of his life, home, and character if he be true to that.

Theodore Parker (1810-1860).

By the Rev. WALTER SHORT, B. A.

"He was a great and a good man; the greatest and best, perhaps, which America has produced," wrote Miss Frances Power Cobbe of Theodore Parker. Miss Cobbe showed her regard for him by collecting and publishing his writings in fourteen volumes. I have to show my appreciation by telling his story in a couple of columns!

When Minister (Unitarian) of the Twenty-eighth Congregational Society of Boston, Parker had 7,000 adherents, and regularly preached to over 2,000 persons. His services were held in large public halls. He also lectured extensively, and wrote much for the press. His name was revered and reviled throughout the United States. What was his secret? Circumstances had much to do with his greatness. America was wavering between slavery and freedom; American Unitarians were wavering between a miraculous and a non-miraculous Christianity. In this fulness of time came forth Theodore Parker and declared himself against Negro Slavery, and in favour of a non-miraculous Christianity. On both subjects he spoke with prophetic force, and he received a prophet's reward — the stoning was excessive. Truly did he say when his course was nearly run that his life had been a battle.

Circumstances alone cannot produce a great man. Place and birth play a part. Lexington, a country town of Massachusetts, famous in connection with the War of Independence, was Parker's birthplace. His grandfather, Captain John Parker, was in command of the Lexington troops. Theodore was proud of his ancestor's exploits and carefully preserved the musket he used. The Parkers were yeomen—men who could fight, but who preferred to cultivate land. Theodore's father was a great reader who could drive a plough and use a carpenter's tools. His mother was a capable housewife who loved her Bible and imparted religious lessons to him, her youngest child. (Teachers might narrate the well-known story of Theodore and the tortoise). Country born and bred, he had many natural advantages. He loved rural sights and sounds. His love of flowers was intense. The freshness of nature later found its way into his preaching. He was a strong, hearty, laughing boy who could work and play equally hard. He did nothing by halves.

The story of his education is quite romantic. As a very young boy he made the acquaintance of books such as "Plutarch's Lives." When only ten he commenced to study Latin and Greek. At seventeen he became a schoolmaster and entered himself as an external student on the books of Harvard University. A farmer in the summer, a teacher in the winter, a student all the time, he qualified for the Master's Degree in Arts. When twenty-two he started a school of his own, making the desks and benches with his own hands. Two years later he entered the Divinity School at Cambridge, and when approaching twenty-seven began his ministry to the Unitarian Congregation at West Roxbury, a village near Boston. When quite a boy he had wished to become a minister. The period of preparation had been well spent. He had acquired an amount of learning unusual in so young a man.

Parker's ministry at West Roxbury was crowned with success. He attached himself to his people by affectionate ties. When persecution and ostracism fell to him, they were ever faithful. In 1841 he preached an ordination sermon in South Boston, the title being "The Transient and Permanent in Christianity." It was an epoch-making declaration, and in this respect is classed with Channing's Baltimore Sermon and Emerson's Divinity School Address. Henceforth Theodore Parker was the Apostle of the New Theology. He taught that God was infinitely perfect; that Man had a nature adequate to the progressive plan of God; that Religion did not come to man from without, but was revealed in his feelings and thoughts, and expressed in his conduct. In denying miracles Parker lost many friends, and keen was the pain he suffered. But lovers of religious progress invited him to lecture in Boston in the autumn of 1841. The five lectures he delivered form his best known book: "A Discourse of Matters Pertaining to Religion." It was not to be expected that a man of his calibre would be allowed to remain in the country. A body of people met in Boston, and "resolved that the Rev. Theodore Parker shall have a chance to be heard in Boston." He preached before a large gathering in a great hall on February 16th, 1845, and thus commenced a really fruitful ministry. Men looked to him for a new note in Religion and Life, which he certainly struck. He brought Heaven nearer to earth. While Theodore Parker preached of the love of God, who was Father and Mother too, or of the dignity and rights of Man, people felt refreshed and uplifted. He was brave and downright, not afraid to deal fearlessly with evil. What a number of vested interests and hoary traditions he attacked is shown by the following statements made by Parker himself:—

1. I have preached against intemperance.
2. I have preached against covetousness.
3. I have naturally felt much interest in the education of the people, and have often preached thereon.
4. I have preached much on the condition of woman.
5. I have preached many political sermons.
6. I have preached against war.
7. I have preached against slavery.
8. I have preached against the errors of the ecclesiastical theology . . . for they are the most fatal mischiefs in the land.

In a short article it is impossible to even indicate the broad, modern, enlightened views he took. Space is also wanting to fully disclose the wholeness of the man. He was large-hearted as well as large-headed;

the friend of the hunted fugitive slave and the city outcast. In his home he walked with a perfect heart. When at the point of death he was more concerned that his wife should take a little rest, than for himself. He had no children to perpetuate his name, but when he died at Florence at the early age of fifty, worn out with overwork, he left behind him thousands of men on both sides of the Atlantic to whom he was a father in God. Time has done him justice. Could he return in the flesh, those who avoided him as a dangerous religious force, would gladly welcome him as a herald of the Kingdom. We proudly enrol his amongst the greatest names of American Unitarianism.

Literature.

THE ETHICS OF NATURE BY THE REV. E. L. H. THOMAS, B.A.

"Morale de la Nature" by M. Deshumbert. Publishers: Schleicher Freres, Paris.

In a Preface by the President of the "Societe de la Morale de Nature," the Ethics of Nature Society, M. Is. Polako, we are told that this book of some 94 pages is a second edition of the work which, on its first appearance gave girth to the idea of the foundation of the "Societe de la Morale de Nature." The presentment has a positive and Positivist tone. M. Deshumbert discloses with refreshing confidence the "purpose of creation," and consequently the "purpose of man" as part and parcel of "Nature" or "the whole." This purpose is the continual increase of life, the complete expansion, the harmonious development of the whole being. And this is applicable not only to the individual, but to the family, to the State, and to humanity in general; and so Good is defined as all that contributes to this development, and Evil as all that impedes it. Looking at the "march of things" and the operation of the laws of nature for millions of years, are we not compelled to admit that this march of things tends towards higher thought and morality? "For thousands and thousands of centuries billions of billions of beings have lived in order to lead up to this result." Is not the tread of Nature clearly shown? Is not morality then grounded in Nature, and in harmony with it and sanctioned by it? Nature being our authority, what part should man play in all that is going on around us? What is his duty? Man being part of the Universe is bound to follow the order and laws of Nature. We must obey Nature's moral laws as well as her physical laws. We should work with the Universe. It is our task. It behoves us, therefore, to try and find not only Nature's physical laws, but also Nature's moral laws, so as to follow the way that Nature—the Great Mother of us all—points out to us, in order that, by doing so, we may develop a strong and healthy mind in a strong and healthy body. Nature has three purposes, to produce life, to produce the most intelligent life possible, and to produce the most moral life possible. "If we admit that wherever there is care for more than self, there is morality, then we must admit that plants obey the fundamental laws of ethics in the loving care and great thoughtfulnes they display for the welfare of their seeds. Undoubtedly plants show us the earliest example of maternal morality." We are listening to teachers who say in positive tones "That nothing walks with aimless feet." There is no "agony of doubt" but a jubilant tone. So clear is the leading of Nature in the direction of life, intelligence and morality, that it is obvious that that is her trend, and equally obvious that we must help her on to our utmost. We are in the swim, but let us swim a little faster. We seem to be the laggards in this Wonderland, and all other creatures seem calling to us to advance and join the dance. The whimsicalest of words seem to have assumed a serious meaning:

"Will you walk a little faster?" said a whiting to a snail,
There's a porpoise close behind us, and he's treading on my tail.
See how easily the lobsters and the turtles all advance!"

There is much that is distinctly fresh and exhilarating about this little book, of which there is an English translation. It is refreshing, for example, to have such loose phraseology as "the struggle of humanity againt the forces of nature," met by the sober statement that "man cannot conquer the forces of Nature, he cannot struggle against them. These phrases mean nothing. The truth is that man has gradually come to understand these forces better, and then, far from struggling against them and seeking to conquer them he has worked with them, in the sense in which they themselves work. This is but a little example of great sobriety of judgment in the correction of the current use of languauge in speaking of man's relations to the forces of nature. The book is compact with good things, and altogether on the side of the angels.

NOTICES: The Sunday School Association, Essex Hall, Essex Street, Strand, London, W.C., has just issued "A Year's Lessons for Infant Clesses," compiled by Miss Dorothy Tarrant, M.A. They are very suggestive outlines for just those simple and helpful talks to infant scholars that are most needed. Miss Tarrant has herself used these lessons and offers them out of her own practical experience. Teachers of small children will find in this booklet hints and guidance of much value. There is no price stated, but it is probably a sixpenny publication, and having fifty-two lessons it is easily worth more than double that price.

The "Talk with Young People on Liberal Religious Thought," by G. C. Cressey, D.D.,—one penny, published by the same Association—is a clear statement of some of the doctrines of Unitarianism expressed in fairly simple language, which Sunday School Teachers would find useful.

RECEIVED: "The Historical Jesus and the Theological Christ," by J. Estlin Carpenter, M.A., D.D., etc., 3/6 net, Philip Green, 5, Essex Street, Strand, London, W.C., will be noticed in next issue.

Central Postal Mission and Unitarian Workers' Union

Hon. Sec.: Miss F. HILL, 36, Heath St., Hampstead, London, N.W.

Affiliated Postal Missions, and Hon. Secretaries:

Bombay—V. R. Shinde, Esq., Prarthana Somaj, Bombay.
Eastern Union—Miss S. S. Dowson, Geldestone, Beccles, Suffolk.
Irish Unitarian Christian Society—Rev. E. Savell Hicks, M.A., Dublin.
Madras—E. Subbukrishnaiya, Esq., 97, Anna Pillai St., G. T. Madras.
Manchester—Mrs. Noel Johnson, Rhuallan, Warwick Road, Hale, Cheshire.
Scottish—Rev. E. T. Russell, 304, Morningside Road, Edinburgh.
N. Midland—Miss Beatrice Squirrell, Lynton, Stoneygate, Leicester.
Melbourne—Miss Barnard, Foley Street, Kew, Melbourne, Australia.
Southern Association—Rev. C. E. Reed, Lamorna, Poulner, Ringwood, South Wales—Mrs. Lewis, Tophill, Pontypridd. Hants.
Swansea—Mrs. Reid, The Knoll, Swansea.
Western Union—Miss Barmby, Mount Pleasant, Sidmouth.
Yorkshire Union—Mrs. Oliver Lupton, Sunnymead, Shire Oak Road, Headingley, Leeds.
Church of the Unattached—Lady Wilson, 86, Church Rd., Richmond, Surrey.

These Postal Missions are associated with the Central Postal Mission in the distribution of religious literature and the propagation of Unitarian thought. Any of the hon. secretaries will be pleased to send pamphlets and books and to enter into correspondence with inquirers.

(From the Annual Report).

Eleven Postal Missions have furnished reports, and the following statistics have been gathered from them:—

Correspondents: The total number of new applicants for literature has been 1,310, showing a slight decrease on that of the previous year. The total number of old correspondents on the books with whom communications have been kept up was 2,068.

Loan of Books: 876 theological books have been lent.

Advertisements: 36 newspapers have been used (see list at the end of report). The six that brought the most applications were as follows:—"The Christian Commonwealth," 414; "The Labour Leader," 134; "Literary Guide," 90; "Daily News," 68; "Schoolmaster," 54; "British Medical Journal," 48. Applications came altogether from about 663 different places, including a wide range throughout the globe, though the majority were from the British Isles. The towns from which most applications have come have been as follows:—London, 125; Manchester, 31; Edinburgh, 18; Glasgow, 18; Liverpool, 18; Birmingham, 17; Sheffield, 14; Nottingham, 11.

The plan has again been tried with advantage of using the best and most expensive newspapers by several Missions in rotation. This has been done with very good effect, especially with "The Christian Commonwealth." On the whole the response to the advertisements has not been as good, numerically, as formerly. It is very important to discover some good, new advertising mediums.

Members of Committee, aided by ministers and other friends, have been active in visiting correspondents. In some cases the Van Missioners have had interviews which have been a help and pleasure. The Van Mission is often commended in the letters received.

No new Missions have been formed, but we are glad to learn that the Southern Association Postal Mission has resumed activity under the direction of the Rev. C. E. Reed, of Ringwood, who is now Secretary.

The chief newspapers used have been the "Christian Commonwealth," "T.P.'s. Weekly," the "Daily News," the "Review of Reviews," and the "Unitarian Monthly." An advertisement was placed in the "Baptist Times," but after the first insertion the editor declined to put it in again. There have been fewer applications from abroad. The majority of these generally come through the "Review of Reviews."

Alderman the Right Hon. William Kenrick, Birmingham, who was President, B. and F. Unitarian Association, 1904-5, is about to have the Freedom of the City of Birmingham conferred upon him, in his 80th year, for long and valuable services to the Municipality.

While the London District Unitarian Society reports to its recent annual meeting increased activity in its area and considerable interest in its work, it laments that with 30 affiliated churches less than 200 persons subscribe to its funds, and requires more subscribers and funds to clear off its debt and to meet its growing responsibilities.

The annual Musical Festival of the N. and E. Lancashire (Unitarian) S.S. Union was held at Padiham, May 6th, and was attended by a large assemblage of people, about 500 being served with tea.

It is announced that the Rev. Charles Hargrove, M.A., intends to resign his ministry at Mill Hill Chapel, Leeds, at the end of September next, after more than 35 years' service with that congregation. Mr. Hargrove has filled a large place in the city of Leeds and in the Unitarian denomination, and is still vigorous in body and mind, and effective on platform and in pulpit in utterance of his thought. He wishes to do a few years of active work in or near London. His portrait and biographical sketch on front page in last issue will be fresh in the minds of our readers.

The Rev. Charles Hargrove, M.A., and Mr. Charles Hawksley, C.E., have been invited to represent the B. and F. Unitarian Association at the Coronation Service in Westminster Abbey.

The Eastern Union of Unitarian Churches held its Annual Assembly at Norwich on June 1st, when addresses were delivered by Revs. H. E. Dowson, T. P. Spedding, J. M. Lloyd Thomas, E. F. Lummis, M. Rowe and others.

The National Conference Union for Social Service holds its Summer School at Manchester College, Oxford, July 10-14. Particulars from Rev R. P. Farley, B.A., Bigwood Road, Golder's Green, London, N.W.

The reports of the Van Mission from week to week indicate larger meetings on the whole than was the case this time last year. At Blyth in Northumberland, and Ashington, at Preston in Lancashire, in Yorkshire, and in the London district fine meetings have been held. Also the Scottish Open-air Mission without the Van, carried on by Rev. E. T. Russell, has been successful in drawing large audiences.

"UNITY" LESSON CHART FOR JULY.

19 1.	SUBJECT.	HYMN.	MEMORY TEXT	SCRIPTURE
July 2	*Theodore Parker*	260	"Blessed are they that have been persecuted for righteousness sake, for theirs is the kingdom of heaven."—Matt 5, 10	Gal. 2
... 9	HEAVEN, within	320	"The kingdom of God is within you,"—Luke 17, 21	Matt. 13, 24-43
... 16	HEAVEN on earth	113	"Thy Kingdom come, thy will be done, on earth."—Matt. 6, 9-10	Matt. 25 31-46
... 23	HEAVEN for all	229	"God willeth that all men should be saved."—I Tim. 2, 4	Rev. 5
... 30	Order	149	"Let all things be done decently and in order."—I Cor. 14, 40	I Cor. 12, 12-31

NOTE:—The above scheme, compiled by the Editor, is intended to assist in the imparting of definite doctrinal instruction; but there is one biographical or historical subject each month, and at the suggestion of a Committee of the Manchester District S.S. Association one subject per month is inserted from "The Children's Book of Moral Lessons," by F. J. Gould, paper covers, 6d. The hymn numbers refer to "The Sunday School Hymn Book" of The S.S. Association, Essex Hall, London, to enable the lesson to be taught from a hymn to children who cannot read.

See Notes for this month in column below. Hymns also from Manchester Assoc. Hymn-book (H.C.S.)

The Bible Lesson Notes.

(See the Lesson Chart).

[NOTE: H.C.S. means "Hymns and Choral Songs," Manchester S.S. Association, Hymn-book; Hymn numbers in the Lesson Chart as shown above are given from "The Sunday School Hymn-book." S.S. Association, Essex Hall, London.]

JULY 2: Theodore Parker. Lesson, Gal. II. Hymn, S.S.A. 260.

Read biographical article on Parker supplied in this number. Parker was much like Paul (see Scripture Lesson, Gal. II.), he would not conform to others against his conscience and thus sacrifice his liberty; he withstood his opponents to their face, and told them frankly what he thought. He was persecuted for his boldness and courage, but (see Memory Text, Matt. v., 10) "Blessed are they that have been persecuted for righteousness' sake." To Juniors tell the story of Parker in a talk assisted by information in article and Scripture Lesson, and get scholars to repeat memory text, and especially teach the lesson with help of the hymn, getting scholars to repeat each verse and to learn v. 3. H.C.S. 179.

JULY 9: Heaven within. Hymn, S.S.A. 320. Scripture, Matt. 13, 24-43. Text, Luke 17,21.

What is Heaven? Is it a place, or a condition of mind within? A right disposition within. If heaven is within, we carry it about wherever we go, and make heaven outside of us, and when we pass away from earth we take heaven with us into the next life. Outside conditions proceed from human thoughts and feelings; a home sweet and beautiful is the outcome of sweet, clean, and beautiful desires. No heaven outside unless there is heaven within. A beautiful city is the expression of beautiful lives. Note what the parable of the Leaven teaches. H.C.S. 341.

JULY 16: Heaven on earth. See Matt. 25, 31-46. Text, Matt. 6, 9-10. Hymn, S.S.A. 113; H.C.S. 108.

We can only be able to know heaven in the future by making heaven now. No heaven on earth for oneself except by making heaven for others. We get into heaven by helping others to get there. No selfish or self-seeking heaven possible. Heaven on earth, by doing good to others—feeding the hungry, etc. The prayer of Jesus: "Thy kingdom come, Thy will be done—on earth." Heaven is where the will of God rules, where God is obeyed, where love governs. When is home a heaven? When all men seek first to do what is right to everybody it will be heaven on earth.

JULY 23: Heaven for all. See Rev. 5. Text, I. Tim. 2, 4. Hymn, S.S.A. 229; H.C.S. 104.

Heaven not for a few only, for God has no favourites; He loves all alike, and made all for heaven. All were made to become perfect. "God wills that all men should be saved." No power can frustrate God's will. He can and will save all. Every creature on earth is for heaven (Rev. 5, 13). It is the Father's will that not one shall perish. One is not safe till all are safe. We all belong to each other, so that one in danger makes all in danger. Illustrate from contagious disease, disagreeable temper, greed. Good done to one is good done to all. If one is kept outside it is worse for all the rest. The happiness of none complete till all are happy. Heaven is secure for none till secure for all.

JULY 30: Order. I. Cor. 12, 12-31. Text I. Cor. 14-40. Hymn, S.S.A. 149; H.C.S. 80.

Read "Home Circle" and Scripture Lesson. See also F. J. Gould's "Children's Book of Moral Lessons" (First Series), chapters 18 and 19. From the hymns see, Order, in kindly agreeableness, and (H.C.S.) in God's creation. Order is harmony, agreement, right relations, peace. Order within is peace, salvation, heaven.

Notes and News.

EDITOR'S ADDRESS: "DOVESTONE," DENTON ROAD, GORTON, MANCHESTER. Will all correspondents please note?

CALENDAR PAGE: Calendar page matter for the "Unitarian Monthly" should be in the printers' hands not later than the Monday preceding the last Sunday of each expiring month. As the paper is printed on the Wednesday of that week ready for sending out the earliest parcels on the Thursday, the late arrival of matter causes considerable inconvenience and some disorganisation. When a proof is desired, matter should be in the printers' hands on the Friday previous to the Monday aforesaid.

Manchester District Association of Churches has issued a circular embodying a "Scheme for extending the Influence and Usefulness of the Association and of the Churches," comprising a visit of the Association in turn to each of its affiliated churches on the first Saturday of each month with religious service in the afternoon, followed by tea and evening meeting. All the churches are asked to unite in each visit so as to bring them into more frequent and intimate fellowship and to bring the sympathy of their fellowship to the church visited. The scheme is a good one, and follows much the lines of the United Mission meetings in the East Cheshire Union, and the District Rallies of other localities; if earnestly and unitedly acted upon great benefit to the churches must be the result.

The visit of Prof. Rudolf Eucken to England to give the Essex Hall Lecture for the British and Foreign Unitarian Association, has attracted much attention. Principal Forsyth, of the Hackney Congregational College, and Dr. R. F. Horton, the well-known Congregational divine, of Hampstead, took part in the Unitarian meetings to do him honour, and the London Press, including the "Times," made extensive comment. By request we hope to give portrait and sketch of Prof. Eucken on our front page in next issue.

The Whit-week meetings in London were undoubtedly well-attended and most hearty and stimulating in character. The Sunday School Association Conference was one of the best within recollection; the B. and F.U.A. meetings were quite up to the mark, the service at Hampstead, Tuesday evening, and the public meeting, Essex Hall, Wednesday night, having crowded attendances. Dr. Mellone's impressive sermon held the attention of the large congregation and the four addresses at Essex Hall were all powerful expositions of their respective themes. The papers read by Revs. Tyssul Davis, B.A. (on Nature Teaching), and E. L. H. Thomas, B.A., and H. Gow, B.A. (on the Bible), were each brilliant and able efforts. The Women's League, the Van Mission, the Unitarian Lay Preachers' League, the Postal Missions, the Social Service Union, all had their meetings and showed that Unitarians are very much alive.

The Provincial Assembly of Lancashire and Cheshire met at Liverpool, Hope Street Church, on June 14th, when there was a large attendance of representatives and ministers from all parts of the Province; the sermon from Rev. J. Channing Pollard, of Lancaster, was an appeal for loyal attendance at public worship. Addresses from Sir W. B. Bowring, Mr. Harold Coventry (President), Mr. George C. Armstrong, and Revs. O. Binns and E. D. Priestley Evans made the meetings memorable.

The "Manchester Guardian" of June 15th announced that Cross Street Chapel, Manchester, is about to be pulled down and that the site is to be used for commercial purposes. We understand that this intimation was somewhat premature, and is not quite correct.

The Blackpool (South Shore) Unitarian Church has received a gift of £200 in memory of a deceased member towards the liquidation of its debt.

The Missionary Conference (established 1860) offers to provide speakers for open-air meetings and to pay their travelling expenses—to those churches desiring to enter upon Unitarian propaganda. Apply to the Secretary, Rev. H. Bodell Smith, Dovestone, Denton Road, GORTON, Manchester.

MINISTERIAL CHANGES: Rev. Charles Hargrove to resign, Mill Hill, Leeds, at end of September, after 35 years' ministry; Rev. M. Evans, Aberdare, is appointed to Lydgate Chapel, Yorks.; Rev. A. H. Biggs, M.A., LL.B., of Birmingham, is appointed first minister of the new Unitarian Congregation at Ilford; Rev. J. M. Connell, Bury St. Edmunds, appointed to Westgate Unitarian Chapel, Lewes; Mr. W. J. Piggot, U.H.M. College, is appointed to become minister, Trafalgar Street Unitarian Church, Burnley; Mr. H. R. Tavener, of Manchester College, Oxford, to the Unitarian Church, Hunslet, Leeds; Rev. H. E. Perry, Denton, to Unitarian Church, Stockport; Rev. P. E. Richards, B.A., Walsall, appointed, Professor of English Literature, Dyal Singh College, Lahore, India.

DEATHS: Miss Louisa Wood, Hagley, May 15th, 83; Mrs. James Pate, Altham, Lancs., May 29th, 80; Mr. G. B. Dalby, Oxton, Birkenhead, June 7th, 90; Mr. William Cooper, East Dulwich, June 10th, 61; Mrs. Charles Carter, Newcastle-on-Tyne, June 11th, 64; Mrs. O. E. Heys, Heaton Chapel, Stockport, June 11th; Mr. Charles Swire, of Sutton-in-Ashfield, June 9th, 54; Rev. E. P. Barrow, M.A., of Cross Street Chapel, Manchester, June 16th.

CORRECTION: In note page 70, last issue, referring to Comber, omit the word "never."

UNITARIAN PUBLICATIONS—FREE.

The Personality of God—
JAMES FREEMAN CLARKE, D.D.

The Proper Worship of God—
STOPFORD A. BROOKE, M.A.

The Theology of Unitarians—
CHARLES C. EVERETT, D.D.

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WHAT IS UNITARIANISM?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger." -Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only.'

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"The characteristic tenets of Unitarian Christianity are so simple and unambiguous, that little scope exists for variety in their interpretation: to the propositions expressing them, all their professors attach distinct and the same ideas."

There are four great subjects comprised in the controversy between the (Trinitarian) Church and ourselves: the nature of God; of Christ; of sin; of punishment. On these . . . all our modern writers . . . maintain the following doctrines:—

UNITARIAN DOCTRINES, opposed to CHURCH DOCTRINES.

(1) The Personal Unity of God.	(1) The Trinity in Unity.
(2) The Simplicity of Nature in Christ.	(2) Two Distinct Natures in Christ.
(3) The Personal Origin and Identity of Sin.	(3) The Transferable Nature and Vicarious Removal of Sin.
(4) The Finite Duration of Future Suffering.	(4) The Eternity of Hell Torments.

Rev. James Martineau, 1839.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

"Many people limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at its larger significance. It may well stand for the greatest and most significant facts of the world: the unity of the universe, the unity of God; the unity of life; the unity of man; the unity of truth; the unity of the religious aim of the world, that is, to endeavour to get into right relations with God. All these may be summed up in our denominational name. We stand for all of them."—M. J. Savage, D.D.

"No one has a right to limit the 'Unity' at the heart of Unitarianism to mathematics. The numerical unity is true as far as it goes; but still deeper and greater are the spiritual unities—'I and my Father are one,' 'that ye all may be one,' 'one in Christ,' 'there shall be one flock and one shepherd,' 'all that love are one,' 'humanity is one,' 'religions are many, religion is one,' 'one far-off divine event to which the whole creation moves.' Such unities as these, as well as the unity of God, express the real meaning of Unitarianism."—J. T. Sunderland, M.A.

"We still employ the word (Unitarianism) in the old sense to emphasise the personal unity of God.

Now our Unitarian Churches stand for the unity of creation, that cosmic order which is only another name for the unchangeableness and fidelity of the Creator; we stand for the unity of man, the organised solidarity of the race; we stand for the homogeneity of truth, the authority of conscience, the validity of reason. This, then, is the Unitarianism which we regard as a prophecy of the Church of the future."—Rev. Frank Walters.

. . . THE . . .

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Unitarian Home Missionary College.

The ANNUAL PUBLIC EXAMINATION of the Students of the Unitarian Home Missionary College will be held at SUMMERVILLE, Manchester, on TUESDAY, JULY 4th, commencing at 11-0 a.m. The Visitors' Address will be delivered by Prof. PHILEMON MOORE, B.A., of Carmarthen, at 5 o'clock. Subject: "Old and New Demands on the Unitarian Ministry."

On the Evening of the same day, the VALEDICTORY SERVICE will be held in CROSS STREET CHAPEL, at 7-30, and will be conducted by the Rev. J. H. WEATHERALL, M.A., of Bolton. Music by the Choir of the Longsight Free Christian Church. Organist, Mr. O. H. Heys.

On the following day, Wednesday, a GARDEN PARTY will be held in the Grounds at Summerville, 3-30 to 8-30 p.m. Tickets 1s. each on application to Hon. Secretaries, Summerville, Victoria Park, Manchester.

The attendance of all friends of the College is earnestly invited.

For the Committee,
P. J. WINSER, } Hon. Secs.
G. A. PAYNE, }

Manchester, June 16th, 1911.

To Superintendents of Sunday Schools.

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——————FOR 1911.——————

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